



English Civilization Undemonstrative.

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# THE ADDRESS

TO THE

ST. GEORGE'S SOCIETY,

IN THE

CATHEDRAL OF ST. JAMES,

TORONTO, APRIL 23RD, 1860,

BY

HENRY SCADDING, D.D.,

CHAPLAIN TO THE SOCIETY.

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"A CITY THAT IS SET UPON A HILL CANNOT BE HID."

—*Matt. v. 14.*

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THE metaphors employed in Holy Scripture to describe the progress of Christianity on the earth, represent it as advancing from great obscurity (at the outset), to ultimate visibility and conspicuousness. In one place it is Leaven, unseen for a time, but in due season making itself manifest by its upheaving, transforming, and purifying effects throughout the mass into which it was inserted. In another it is minute unnoticeable Seed, cast into the ground, and becoming a great Tree, stretching itself out to such an extent that nations might find shelter under the shadow of its branches. And then, it is a Building, whose general form and design, to the uninitiated, are not at first perceptible; whose foundations are laid down over large and irregular spaces in great obscurity, stone by stone, slowly and silently, by humble unnoticed labourers—until at length it shews itself above the surface, and grows and rises—and assumes shape and proportion, revealing itself at last in all its dimensions, even as a City set upon a hill, with walls and towers, and innumerable roofs, for the security, protection, and comfort of men.

The history of the Divine Founder of Christianity shadowed forth the history of Christianity itself. He was, to human eyes, a root out of dry ground, without form or comeliness to attract especial attention, passing through his earthly life without observation on the part of the great living world of the time; and yet He was proved in the issue to be One in possession of a Kingdom higher than

that of all the kings of the earth, and entitled to a Name which is above every name that is named. And the history of His appointed agents on the earth—those whom He commissioned to go forward with the work which He begun in person—has been very similar to that of Himself. They were, in the judgment of men, weak obscure instruments, most unlikely to work out the results which they nevertheless did work out: many of them, nay the majority of them, labouring during their lives in such complete obscurity, that history has not preserved with certainty the scenes of their respective labours. The acts of only two or three of the Twelve, have with infallibility been recorded, all of whose names with equal honour nevertheless are eternally inscribed on the foundation-stones of the city of God.

Interesting, however, as the subject must be to thoughtful intelligent men at all times, it is not my purpose, on the present occasion, to trace at large the progress of this grand spiritual Building—this all comprehending polity—which Christianity has set up amongst men, and is every day extending, and to which is due the existing civilization of Christendom. I purpose confining myself to a subdivision of the greater subject; and to offer a few observations on a particular trait in the Civilization of England, whose history, having been, on the whole, shaped and coloured by Christianity as understood in successive ages, has partaken of a character, as it seems to me, analogous to that of Christianity itself.

The subject of my observations will be the undemonstrativeness of our civilization—notwithstanding its thoroughness so far as it extends. The drift of my remarks will be that our civilization is unostentatious—seeks no display—and that hence is produced in the English people, properly so called, an undemonstrative character.

In mixed communities like those which now exist throughout so many parts of this northern continent, there are peculiar conveniences for observing national specialities.

And it has often been noticed that whilst our brethren of other races can readily be roused to enthusiasm in regard to their respective nationalities, the properly so called English portions of our populations are, on this head, comparatively apathetic. Now this fact—for it will be allowed to be so—is to be attributed—not to a want of patriotism or love of country—but to the undemonstrativeness of the English character—a habit which has been, so to speak, nationally acquired from the circumstances of the case. Constituting in the parent state confessedly the central and leading people of the three united kingdoms—the people to whom sooner or later all the English-speaking tribes of the globe seem destined more or less to assimilate—the English race proper, when transplanted from their native homes, do not see any especial need for asserting their nationality. It has not been their habit to do so. Their position in the father-land is so manifest and allowed, that they are slow to understand, why they should, under any circumstances, be called upon to make any particular demonstrations in this regard. They have not been wont to think boastfully or be demonstrative on this point. They indeed are aware of their prominence in the world—that they are as a city set on a hill which cannot be hid—but this conspicuousness they know that neither they nor their forefathers have ever sought. It has been brought about for them wondrously in the providential government of God, without having been aimed at. They may cherish a certain pride in the dignity of that position, when they realise it; but they are prouder still of making no display in the matter; allowing the visible facts of past and contemporaneous history to speak for themselves.

But however excluded all boasting may be, the Englishman must be strangely constituted who is not at heart patriotic, if he be at all acquainted with the annals of his country, and history of his race; and undemonstrative though he habitually is, it would be excusable in him, nay

it would be laudable, and perhaps to his advantage, if excited by the example of others, he would occasionally, as on a day like this, break through his reserve and indulge in an open manifestation of *his veneration* for his native land.

It pleased God to compound together in that land, out of many varieties of blood, a people capable of fine development, and that development has been conducted and allowed to proceed through successive stages, now for a thousand years and more—slowly, but continuously; and the goal is only still being approached; for the full manhood of our English civilization is by no means yet attained.

The training to which our race has been subjected is curious and instructive. A system of successive tutelages was at the outset appointed. The Roman ruled and schooled the Celt; the Saxon the Anglo-Roman; and the Norman the Anglo-Saxon, each aiming and each failing to impress upon the other the unwelcome lesson of subjection. The result was a practical knowledge acquired of the disadvantages of dependence, and the fashioning of a people at first rough-hewn and ill-compounded, but at length shapely and compact, thoroughly qualified for the enjoyment of independence. The termination of this era of civil tutelages was the final separation from England of Normandy, and the other French Provinces. From that time the only remaining semblance of subjection to an external power, the connection, in things spiritual, with Italy,—a relic in fact and in name,\* of the old empire of the Cæsars,—was perseveringly protested against until it also was removed out of the way. From that moment to the present day successive advances through hosts of interposing difficulties have been made towards complete civilization.

The insulation of England has been favourable to her peculiar development, and has tended to rear up an independent people. Like the chosen nation in the times

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\* The title of Supreme Pontiff which had appertained to the Western Emperors was, on their extinction, assumed by the Bishops of Rome.

preceding Christianity, she has been caused to dwell alone, by even physical isolation. Her people have been as the Roman poet described them, "A race of men from all the world disjoined." This circumstance has had a most marked effect upon the national character. Had our forefathers been to a greater extent or for a longer period, than they were in fact, mixed up with the peoples of the European continent, the individuality of their descendants would surely have been less decided than it is; their character less self-contained and influential. But they were a people of healthy stamina and sound mental organization, early in a favourable position thrown on their own resources. Such a people, under such circumstances, have an opportunity of learning the art of self-education. This is the process which has long been going on among the race from whom we sprung. Hence, from separate personal consciousness of freedom and responsibility, has grown that long muster-roll of men who have mounted from the humblest beginnings, to wealth, to eminence, to posts of highest influence in every profession and department of life. Hence, notwithstanding a striking oneness of national character, an extraordinary richness of individual variety,\* exhibiting happy combinations of wisdom and wit, of keen perception and high skill; of solid intellect, lofty imagination, subtile fancy; of grave carriage and quaint humour utilised to important ends. Hence a copious catalogue of inventors and discoverers, who have imparted new energies and given additional meaning to existence, virtually prolonging human life by enabling gigantic results to be realised in brief spaces of time. Hence, too, those numerous examples of individual devotedness to duty, individual martyrdoms

\* W. S. Landor, long resident in Italy, thus asserts, "I have often observed more variety in a single English household, than I believe to exist in all Italy." Quoted in *Guesses at Truth*, p. 193, vol. ii. To any one who has had an opportunity of comparing the nine hundred English boys who assemble together every Sunday in the chapel at Eton, with a public school procession in the streets of modern Rome, this contrast, in respect of variety, is very marked.



to duty, which render so inspiriting the annals of our armies and navies,—as also of the whole civil and moral life of Englishmen. At home and abroad, in the endurance of toil, in the accomplishment of work, in the sacrifice of life,—bravely, but unostentatiously, it has been.

“Theirs not to make reply !  
Theirs not to reason why—  
Theirs but to do and die.”

Recognition of individual rights began at an early time in the history of our country to be exacted and allowed. The self-respect of individuals being secured, national self-respect naturally followed, unostentatious but determined, and commanding the respect of the surrounding nations.

Each man being permitted to manage his own affairs, with due regard to the claims of others, skill was acquired to aid in the conduct of public affairs. Municipalities and boroughs began with safety to be entrusted with the care of their own interests. Thus was there gradually begotten a wise and understanding people—a true commonwealth ; a national society, in which, in the ages all along, was developed an extraordinary number of persons capable of independent action, and qualified to take part in the administration of government. A repugnance was established to the dictation of systems and theories, and to have that done for the people which they can do for themselves. A strong confidence has thus been acquired in the common sense, with which it has pleased God to endow the human race. So that, wherever the English people prevail, nothing can ultimately stand which is not consonant with the principles of reason, kept healthy and well-informed. The national mind being free to act according to the varied energies with which it has been divinely endowed, wholesome natural tastes were cultivated, an appreciation of true, simple, natural beauty begotten. Where else has nature been encouraged to develop itself so fairly as it has been in the land we call to mind this day ? Where else can we see nat-

ural beauty,—beauty of hill and dale, of rock and water, of tree and flower; so freshly, so cheerfully, so extensively unfolded?\*

Where else can we find such realities of picturesque rural life, such luxuriant scenes of bright green-sward and hedge-row, and cultivated field, whose quiet pathways leading on to nestling village and half-hidden church-tower, have been untrampled now for so long a period by the iron heel of war either from within or from without? Even the structures and works required in modern times for the perfecting of a marvellous system of iron ways traversing the land in every possible direction, have not been permitted in any material degree to mar the native picturesqueness of the country, but rather, in many an instance, by contrast of lengthened right-line and sweeping curve — of arches striding from hill to hill, and clusterings of quaint but needful buildings surprising the eye along the vales, in groups, shapes, and styles, dictated by local circumstances and varied minds, to enhance it. And the same healthy tastes, which cherish the simple beauties of nature, exhibit themselves in the matchless literature of our fatherland. What clear masculine, right-judging intellects are indicted by the works which at once suggest themselves as the standard classics of the English language. How thoroughly characteristic of England, and of the free intellect of England are the productions of the great Poet whose birthday and deathday, it is said, we alike commemorate when we celebrate this day. We can scarcely imagine any other European society than England producing the infinitely varied Shakespeare, or furnishing a field of study for his capacious and all-observant mind. In all these points and a thousand others,

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\* On the continent of Europe the natural style of gardening and planting is called the English mode. The prairie like parks of London are characteristic of England, as are the *Champ Elysees* and Versailles, of France. The clipped or so-called Topiary fashion, temporarily in vogue in England, was one result of the ill-omened intimacy and family connection, which for a time subsisted between the Court, and the royal or princely houses of Spain, Italy, and France.

we may see that in the land which we call to mind this day, the civilization that is so steadily and unostentatiously advancing, and implanting itself from that centre to so many quarters of the earth is a civilization founded under the providence of God on human reason enfranchised and enlightened. This is the point to which the progress of things in our history has tended, and to which it will without doubt one day attain.

The confession that our civilization has not attained to the degree of which it is capable tends to secure progress; and at the same time keeps down the spirit of boastfulness, and fosters the national undemonstrativeness; while nations nursed up in an over-weening self-conceit are notoriously unprogressive and most difficult to improve. But though ready ever to confess that we have not attained, but are simply stretching forward, century after century, and decade after decade, towards the goal, we cannot be unaware that we have without doubt reached a point which renders us the envy of the thoughtful and enlightened of less fortunate communities. Men denied in their own lands a rational civil freedom, but yearning for its possession, call a visit to our fatherland a "life-bath," so refreshing have they found even a brief participation in the unrestrained existence of her people to be. They have thus become conscious of the fact, that there is an elixir in her social atmosphere as stimulant to the moral health as the oxygen of her physical atmosphere is to vigour of body. To this effect we have the open confession of a Montalembert—of one by early training and tradition as little inclined as any to eulogize England. When stifling in his own country amid the exhalations of servility and corruption, "I set forth," he says, "to breathe a purer air, and to take a life-bath in free England," that "great and Christian nation," as he styles her opposed to whom, he declares, are found "all the apologists of absolutism, whether ancient or modern, monarchical or democratic;" and on whose side are all those "who still remain faithful

to that regulated liberty of which she was the cradle, and is to this hour the invincible bulwark." \*

In view of testimony so decisive and disinterested, substantial repetitions of which from enlightened natives of every country are abundantly to be met with, the Englishman, undemonstrative though he be, may be persuaded, when he permits himself to indulge the feeling of profound patriotism of which he is sensible, that he is not yielding to the merely instinctive emotion which makes the savage love his home, nor to any narrow prejudice arising from inexperience of other lands; but that he is priding himself in a state of things which the universal human intellect, if fully enlightened and free to declare itself, would pronounce to be intrinsically worthy of the destiny of man—a state of things to which, as time rolls on, and advances are made in a true Christian civilization all nations are likely to approximate.

This English civilization, with many of its characteristics, is being transferred to this continent, yet not without unavoidable admixtures and differences. Our first settlements in the new world had an impress remarkably English given to

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\* Vide Le Comte de Montalembert.—“Debate on India in the English Parliament,” p. 15. 17, Ed. Toronto, 1858. At p. 33, of the same work he repeats that England “enjoys almost alone the honour of representing liberty in modern Europe.” Add to this the testimony of Gen. Garibaldi in his letter to the “Court Journal,” on the subject of the English volunteer movement; wherein he styles England “the asylum of all, and the protectress of the universe.”

R. W. Emerson thus apostrophises England in his “English Traits.” “All hail! mother of nations, mother of heroes, with strength still equal to the time; still wise to entertain and swift to execute the policy which the mind and heart of mankind requires in the present hour, and thus only hospitable to the foreigner, and truly a home to the thoughtful and generous who are born on the soil.”

The distinguished poet William Cullen Bryant so lately as the 3rd of April, 1860, while speaking before the New York Historical Society, on the subject of the “Life, Writings, and Genius of Washington Irving,” gave it as his opinion that “There is not a large-minded and large-hearted man in all our country who can read over the Sketch-Book and all the writings of Irving, and disown one of his magnanimous sentiments they express with regard to England, or desire to abate the glow of one of his warm and cheerful pictures of English life.” Vide *Living age*, vol. lxx., p. 304.

them, as is still shewn by the many traits of the English character retained by large portions of the populations of the New England States\* and Virginia. But communities now are no longer moulded into shape amongst us by Raleighs and Penns, by Winthrops and Calverts,†—men who, whatever may be thought of some of their ruling ideas as examined from certain points of view, were at heart very thoroughly English.

The great colonies of Australia and the Southern Seas, are at the presnet moment the New Englands of the globe, attractive to the imagination of the English race proper; and from their comparative isolation, likely to retain in future times, very marked traces of their origin. Thitherward, especially in the service of religion, some great moulding minds have of late years gone.‡ But in our direction in recent times, few men from the English shores have come destined to leave their impress on contemporaries and successors. Happily our England proper, besides now presenting at home few public wrongs that are not in process of being righted, offers to its people such noble fields for the exercise of talent, such substantial rewards for industry and skill, such matchless amenities and conveniences for rendering human existence satisfactory, that leading minds are not tempted to emigrate. It has been from the sister kingdom of Ireland that the preponderating element in every grade of our population has been derived; to such an extent, that, as the whole southern portion of Italy, in the olden time, was styled the Greater Greece,

\* The popular designation for a New Englander arose from the vain effort of the aborigines to enunciate the French term for "Englishman."

† See Bancroft's *History of the United States*. vol. i., pp. 180, 276, Ed. Lond.

‡ The allusion is to such men as Bishops Selwyn and Colenso. It was not alone as a daring navigator that the late Sir John Franklin was distinguished. In him the dread Symplegades of the North closed together on one who, while Governor of Van Dieman's Land, was spoken of by a no unworthy judge of such a man, as, "not in name nor in form, but in deed and in spirit, the best and chief missionary." See *Dr. Arnold's Life*, p. 386, Ed. Lond.

from the extent to which Greek colonisation had there developed itself, so the whole area of this Northern continent eastwards of our Andes might almost be denominated the Greater Ireland.

But it is to be observed that all races speedily become on this continent, in regard to their peculiar characteristics, to a greater or less degree modified, each mutually acquiring traits from the other; each profiting by communication and attrition with the other; while their offspring, native to the land, resulting often from intermixture, become to a remarkable extent homogeneous, possessed of the shrewd, practical, energetic qualities which go to make up the Anglo-American type.

It would be interesting to speculate, did time permit, as to the races which will supply the staple population on the western slopes of our northern Andes;—and even as to who will, in after times, possess and fill up the valleys of our great north-western rivers. The British Islands have ceased to send out their sons by myriads. Scandinavia and Germany have begun to add a quota to our mixed multitudes. It seems not improbable that China and Japan are the hives from which are to swarm a labouring population for the Pacific slopes of this northern continent. And if so, the reaction from this continent on the Asiatic may prove hereafter morally important. But however this may be—from whatever quarter the bone and muscle necessary for subduing the soil may come, we may be sure the great North-American mixed people already in possession will furnish the intellect, and finally the religion and civilization for all.

But to return more immediately to ourselves. There is already about, what we may perhaps venture to call the Cis-Laurentian people,—a something which is beginning to attract the attention of the other great communities of this continent. We, like our forefathers, are becoming every year set as a city on a hill, conspicuous in spite of

ourselves; and our example may be productive in the future of unexpected consequences. Let us hope—let us so act—that the sterling qualities exhibited by our forefathers in their ancient homes may be clearly reflected in us as a people. Let us hope—let us so act—that stability integrity, simplicity, undemonstrativeness, with carefully husbanded and carefully trained physical powers, and by and by, perhaps also a refined and accurate scholarship, may be proofs that the conditions of national life which the founders of the neighbouring republics were constrained to reject, and which each new generation among them is taught to deride and scorn, are far from being incompatible with the development of a high civilization. Thus passively and without ostentation, whatever may be our future political history, we may exemplify a national existence which must command admiration and may exact the homage of imitation. Just as will that great iron way which in such a quiet and unpretending manner has lately been completed, every valley being exalted, every mountain and hill brought low, throughout the whole length of our country, speeding the traveller swiftly on by solid viaduct and iron tube, by lengthened earthwork and level esplanade, from the Atlantic to the St. Clair—just, I say, as the sterling masterly English work will tell upon all future undertakings of the kind throughout the continent, and assist in generating in its whole people a distaste for the pretentious and the unenduring.\*

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\* This in 1860. With how much more force might the words be used since the completion of the Canada Pacific.—The following was a Latin rendering, made at the time, of a brief address of the Prince of Wales, on the occasion of his planting the maple tree in the Horticultural Gardens Toronto, where it still flourishes :—

“Arbusculam, sui memorem, juxta Torontonem satam,  
Princeps affatur—  
Civibus umbra capax fias cito, surcule. Sic tu Hesperiae  
capitis mox acer instar eris.”

(Translated.)

“God speed thee little maple till thou tower a stately tree  
So of our West’s fair capital meet symbol shall thou be.”

In connection with this great work the present year is about to be signalized in our history by a visit from the future king of the northern half of this northern continent. For a hundred years has this great expanse of territory been the possession of England; and during that time its interior has never been examined by one of its princes. But now, the rapidly developing civilization of the millions who inhabit it—who have made its wilds and forests give place to pleasant meads and fertile fields; who have expanded its hamlets into villages and its villages into cities; and give promise of a future worthy of the possessors of the British name, these now naturally enough attract the presence of the royal son of a Queen and of a Prince, who reasonably desire that he should be even as they are,—sympathetic and in accord with all conditions of men. The acquisition of this northern portion of the continent by England took place in 1759 in the time of the Second George.\*

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\* A congratulatory address from the city of London of the King Geo. II., on the occasion of the taking of Quebec, thus enumerates the events of the memorable year 1759: "The reduction of the fort Du Quesne on the Ohio; of the Island of Goree in Africa; and of Guadaloupe with its dependencies in the West Indies; the repulse and defeat of the whole French army by a handful of infantry in the plains of Minden; the taking of Niagara, Ticonderoga, and Crown Point; the naval victory off Cape Lagos; the advantages gained over the French nation in the East Indies (Clive's successes); and, above all, the conquest of Quebec, the capital of the French empire in North America." It is even added, in the somewhat adulatory strain customary at the time, that "such events will for ever render your majesty's auspicious reign the favourite era in the history of great Britain." Vide *Gentleman's Magazine*, for 1759, p. 195. England was in fact, under the vigorous administration of the elder Pitt, just entering on that career of conquest which led to the present wide extension of her colonial empire. It is striking to observe, however, how reversed have become the situations to things on this continent in a hundred years. Then some doubts were entertained as to the policy of retaining its northern half, inasmuch as the southern half was in possession. Now, the southern half is no longer England's, while the northern half is one of the most important fields for the development of her institutions and laws. Still, the severance of the southern portion of this continent from England was already in 1759 contemplated as a not improbable contingency. Thus in the volume of the *Gentleman's Magazine* already referred to, a writer ironically recommends the restoration of Canada to France for the reason that "the French may, by means of their Indians, carry on, as they have done for these hundred years past, even in times of peace, between the two crowns,



I know where there stands at this moment in a public place in England, in the Senate House of the Great University of Cambridge, a marble statue of the king which commemorates this event. He is there represented as encircling with his right arm a globe, across a goodly portion of which is inscribed in conspicuous letters the word CANADA. That statue, to persons in general, perhaps, an object of no especial note, became to me, from the time when, by happening accidentally to brush off the accumulated dust of years, I lighted on this inscription, invested with peculiar interest, which, doubtless, it will possess also in the eyes of any other Anglo-Canadian who may chance that way, and be aware of this casual reference to his country's name and history.

Now, after a lapse of a hundred years since the event thus commemorated, our land is about to be traversed by the heir of that king in the fifth degree of descent. We

a constant scalping war against our colonies, and thereby stint their growth; for otherwise, the children might in time, become as tall as their mother." But, proceeding in the same tone, he professes, in a note, to fear that this would be "too like the Egyptian politics practised by Pharaoh, destroying the young males to prevent the increase of Israel." *Gentleman's Magazine*, xxix. 620. The conquest which England found herself in possession of at the close of the seven years' war suggested, and to this day give significance to the Horatian inscription, which is to be read on the Seal of Lower Canada:

"Ab ipso

Ducit opes animumque ferro."

As also, in a lesser degree, to that derived from the same classic source, on the public Seal of Upper Canada, wherein the "Custode rerum Cæsare" must be supposed to be an adroit compliment to the Hanoverian dynasty:—

"Imperi

Porrecta Majestas \* \*

Custode rerum Cæsare."

For the context of these now interesting historical inscriptions, see respectively Hor. Lib. iv. 4, 53, 60, and iv. 14, 15 16, 17.

I have seen a happier adaptation than this last, on a contemporary private bust of Gen. Wolfe, exhibiting in one word the affectionate regard with which the loss of that youthful commander was universally regarded; and the conviction prevailing at the time, that in him perished one who would have proved a worthy successor to the hero of Blenheim and Ramillies:

"Si qua fata invida rumpas,  
Tu Marlburus eris."

shall, in all probability, behold in the royal youth, a simple unaffected son of England, one who is being carefully and judiciously subjected to the process of self-education under the influence of the varied circumstances which may enable him to understand the people over whom he is to reign,

" Whose loyal passion for their temperate kings "

arises from the enjoyment of a sober and intelligent freedom. We shall see in him, there is no doubt, another exemplification of the national undemonstrativeness. But none the less shall we give him the welcome which is suited to a prince of a destiny so high, and to the son of a Queen every where honoured and beloved.

We, too, as a people compounded of divers races, and disciplined by English institutions under new conditions, shall be scanned with no uncritical eyes. In the following of that illustrious stranger there will be many a keenly observant intellect to which we shall be a study. By the strictures of such visitors young and immature communities are often taught wholesome and instructive truths. One thing we may be assured of beforehand, that by minds trained amidst the highest phases of English civilization, simplicity and undemonstrativeness on our part will be understood and appreciated.

In the meantime let the work of our association be proceeding. We do not, indeed, expect for the future, year after year, as in times past, exceedingly large influxes from the land of our fathers. Still the emigration to our shores will always be large enough to give occupation to our Society and render its support necessary.

During the twenty years or more that I have been your Chaplain I have personally known of numerous cases of crying necessity—the counter part of which may recur in any season when emigrants are arriving—where, had it not been for the funds placed at the disposal of this Society by your liberality, it would have seemed impossible to supply the amount of relief which was indispensable. Who does

not know that there are put ashore every summer on the quays and landing places of all the larger ports of this country, men, women and children, claiming by the tie of kindred blood, as well as by that of Christian brotherhood, our most earnest and active sympathy? Amongst these are to be seen the sick, the feeble; the infant deprived of mother or father, or both, during the journey; the wife widowed, the husband by sudden accident disabled, with young families dependent, the aged left isolated and destitute, yearning already for the lately abandoned old home, and the kindly voices of old friends. It has been with reference to such and similar cases, that our Association has proved itself so practically useful. You all desire that cases such as these should be humanely and Christianly attended to; and yet individually you cannot accomplish what you would wish to do. It is therefore through the instrumentality of this Society, and by means of your joint and liberal contributions on occasions like the present you must satisfy the benevolent promptings of your hearts. Many cases, again, of distress arise among our newly-arrived fellow-countrymen, in this way. Philanthropic persons in England, while promoting the emigration of the poor, frequently provide for their sustenance only to the verge of the new land, where they are expected at once to be able to shift for themselves. And there they stand a pitiable crowd; helpless, resourceless; wearing still, perhaps, the old Saxon frock and clouted shoes, and other articles of rustic attire, unadapted to the climate, and to the work before them; exposed to grievous perplexity, and to the danger sometimes of positive starvation, if some friendly hand and honest voice did not interpose and do or say some thing for them. While we deprecate the want of liberality or want of foresight which too often throws on our hands such cases as these, the innocent people themselves must not be left to perish. Here our Association again finds a field for action; and many a valuable worker capable of contributing to the

common good has been saved to himself and to the country by timely aid afforded from its funds. I need scarcely enumerate more particularly what has been accomplished during the past year. The report is in your hands, and its three hundred cases of relief administered within a twelve-month, speak for themselves, and ask for a bountiful support now, to enable a like good work to be done during the present summer.

And while you continue to make a practical use of this anniversary year after year, establishing thereby a provision for your fellow-country men in the hour of their necessity, you do well to embrace the occasion to blow off the ashes from the smouldering embers on the altar of your love and duty to the ancient home-land.

Over its venerable borders ever and anon comes up the storm-cloud. So in the times bygone it was wont to do; and sometimes the portentous shadow has passed harmlessly by, while at other times, the gathered tempest has burst in all its baneful reality. I suppose, throughout the whole history of England, there has seldom been half a century without some alarm to agitate its people, either causelessly or with reason. And we must be content that so it shall still for a while continue to be. Some ten years since, philanthropists flattered themselves that wars were about to cease in all the earth; and yet in that brief term, within the area of enlightened Christendom, battle fields have reeked to heaven, and fresh names have been added to the list of seas and lands which have been crimsoned with the life-blood of our English race.\*

We know not now, what is before the mother-country; nor before ourselves. Until other European societies are equally civilized with hers, defective as that civilization still is, she will be exposed to the hostility, secret or open,

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\* "Quod mare Dauniæ  
Non decoloravere cædes?  
Quæ caret ora cruore nostro?"

of those who must hate her. Hence she is constrained, as in less auspicious days to keep herself prepared for all issues, to the delay of the great work of national amelioration.

Verily, do not close our eyes to the fact that in her fortunes, ours in this land are to a great extent bound up; that in her prosperity, peace and tranquillity, ours are involved. There are, however, strong rational grounds for a cheerful hope in regard to her future. Your aspirations for her well-being may ever go up, as on this day, with a hearty confidence; for cherish within yourselves the conviction that there is a God above who moulds and restrains the purposes of man; and that it is His pleasure that all men from the least to the greatest in all lands should be what they are capable of being, happily and completely developed. Believe that Christianity, pure and undefiled, tends to effect this result, and is pledged to effect it; that Christianity understood and practised, and civilization perfected, are identical things. And then call to mind that the great country you commemorate this day, consciously or unconsciously, has all along been moving in this direction; that it has all along been known and distinguished as the especial friend of human freedom, the especial furtherer of human progress. The principles, therefore, on which its people, by a kind of superhuman instinct, have been acting, seem to be in the main, in harmony with the Divine will, with the nature of things, and with what is to be. Hence it is earnestly to be believed that, though clouds and gusts may occasionally threaten extinction, her light will be providentially permitted to shine unto the perfect day; and that he will be found blessed that blesseth her; and haply be cursed that curseth her.

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